THE SETTING

Children of all communities now go to school, and the old prejudice against admitting untouchable students is dying out. In recent years some Mala and Madiga boys joined the school, but most of them attended only in name, playing truant so consistently that they derived little benefit and eventually stopped going altogether. The school is ill-equipped, having some miserable-looking furniture, a few charts and maps and the inevitable blackboard. The master still wields his stick, and among other reasons this explains perhaps the lack of enthusiasm on the part of the lower-class children and their parents for the school.

The dispensary is housed in a small room and its adjoining verandah. The rest of the building is used as living-quarters by the Medical Officer. This small dispensary was started by one of the Jagirdars, and has had a succession of Medical Officers who had no qualifications for the job. The present incumbent too is not properly qualified, for he is not even a medical licenciate. He is paid Rs. 45 per month and is supplied with a small quantity of drugs by the Medical Department of the Hyderabad Government. As a result of contact with the cities, the villagers have developed a great liking for injections, expecting them to work like magic and provide quick and certain cure for all ailments. The Medical Officer, although he is not authorized to give injections, does so in the course of his limited private practice. People go to the dispensary only for the treatment of common ailments, such as scabies, cough and malaria. For want of proper equipment and a qualified medical practitioner, the dispensary at Shamirpet has very few patients. In addition to the allopathic dispensary there are several elderly people in the village who administer herbal preparations according to Indian indigenous systems of medicine. Magic and divination are also employed to a considerable extent by all sections of the people. 'Where herbs and medicines do not work, proper chants and spells do not fail us', the people often say. Indeed, for certain categories of disease and difficulties recourse to divination is often regarded as the only proper remedy. It must be added that increased contact with the cities and the influence of education have greatly enhanced the value of modern medicine in the eyes of the people. There is now practically no prejudice against vaccination, although some people are still afraid of plague and cholera inoculations because they cause pain and fever. A minority of the villagers take advantage of the qualified doctors

367 In the Godavari Districts again, some of the minor Panchayats appeared to be paying heed to this as in Yeditha and Kapileswarapuram but none of the minor Panchayats in other districts showed any interest.

207 **Radio:** This had become more or less a universal feature in most of the Panchayats both major and minor and provided recreation to the listening public.

485 **Provision of Bus Stands and Cart Stands:** This was a practice that was gradually growing but was not yet prevalent on a wide scale. Some of the major Panchayats had this facility within their areas as Razole in East Godavari, Tadepalligudam, Kovvur, Undi, Velpur, Akividu and Peatapadu in West Godavari, Vuyyuru in Kistna, Parvatipuram, Bobbili, Salur and Kasimkot in Vizagapatam, Dharmavaram and Gooty in Anantpur, and Nandikotkur, Dhone and Pattikonda in Kurnool.

744 **Help in Case of Epidemics:** This obligation was met with varying degrees of success in the several Panchayats. The Panchayats in the 1st grade were giving every possible attention, while the Panchayats in the 2nd and 3rd grades were not always able to do much though they too appeared to be very enthusiastic. For instance, the 2nd grade Panchayats like Vuyyuru and Jaggayapeta in Kistna and 3rd grade Panchayats like Razole in East Godavari, Ganapavaram in West Godavari, Bobbili, Salur and Parvatipuram in Vizagapatam, Markapur, Maddikera, Kadiri and Nandikotkur in Kurnool, Yeditha, Gooty and Penu Konda in Anantpur and Kosgi, Harpanhalli, Kudligi, etc. in Bellary were assisting the villagers in times of infection, by providing additional sanitary help and vaccinators.

● 743 **Dispensaries and Medical Help:** A few Panchayats began to contemplate of late to undertake this obligation. Panchayats like Amalapuram in East Godavari spent nearly Rs. 2,000 per year on this [232] item. Bhimavaram in West Godavari had constructed a veterinary hospital at a cost of Rs. 4,000 and also gave an annual donation of Rs. 2,500 to it. Tanuku and Ramchandrapuram Panchayats in East Godavari intended opening medical centres. They were found to be making the necessary preparations. Tadepalligudam, another 3rd Grade Panchayat in West Godavari was able to gather about Rs. 2,000 with a view to start a veterinary dispensary of its own. Mukkamala, a minor Panchayat in East Godavari was the first Panchayat in the Presidency to have a medical dispensary of its own since the last twenty years. In Vuyyuru and Bobbili, the

26: Rao E-5 (1946-7) 1954 AWI India Telugu AW17

Rajhas had donated maternity wards in the hospitals situated in the Panchayat areas. 743

Donations: Some Panchayats patronised education by contributing funds; for instance, Bhimavaram in West Godavari planned to give Rs. 5,000 annually to the local college. Salur Panchayat in Kurnool was giving Rs. 500 to a school for blind. 658

Sundry Expenses: Besides these, there were separate funds set apart in every Panchayat for public amenities, law-charges, election expenses, office contingencies, dearness allowance, travelling allowance and salaries of the establishment, etc. 652

Meetings of Panchayats: According to the Madras Local Boards Act, every Panchayat should meet at least once a month to transact business and if for three months no meeting was held, the Panchayat would cease to exist or if a member remained continuously absent for three months, he was to be invalidated, though he could seek re-election 623

Name of the Village	Total No. of Meetings	Ordinary	Extra-ordinary	Percentage of Attendance	Adjourned for want of quorm
Amalapuram	17	17	...	...	...
Tuni	18	13	5	...	...
Bhimavaram	25	12	13	...	6
Narsapur	19	19	...	42	5
Ramchandrapuram	24	24	...	50	...
Jaggayapeta	12	12	...	50	...
Kadiri	16	10	6	50	...
Dharmavaram	17	17	...	42	7
Nuzvid	12	12	...	50	...
Achanta	12	12	...	poor	...
Pedana	12	12	...	50	...
Parvatipuram	13	13	...	52	...
Pamaru	12	12	...	34	...
Nandikotkur	12	12	...	34	...
Pattikonda	12	12	...	50	...
Maddikera	12	12	...	20	6
Vuyyuru	12	12	...	80	...
Akividu	12	10	2	50	2
Bukkapatnam	15	15	...	50	...
Penu Konda	16	16	...	66	...

The meetings of the Panchayat are important from the view point of their deliberations, for these formulate the work of Panchayats.

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361 489 station is Kalikiri, at a distance of 10 miles. The nearest commercial centres are Kandur and Kalikiri, where grain, tamarind and jaggery are sold in large quantities.

465 [804] *Economic condition.*—The customary rates of wages are—in money—men 3 annas per day; women 2 annas per day; in kind—three measures of paddy or ragi per day and a small quantity of food in the afternoon. The measure is half a Madras measure.*

Or a man may be given two annas and a meal.

435 Current prices—

Rice	...	...	...	8 local measures	for a rupee
Ragi	...	...	...	10	" "
Sazzulu	...	...	...	10	" "
Cholam	...	...	...	9	" "
Tamarind		...	...	As. 2–6 per viss.*	
Jaggery	...	...	...	As. 6	"
Chillies	...	...	...	As. 8	"

426 The village debt is estimated at Rs. 2,000.

There have been no good rains for the past three or four years and consequently there have been successive failures of crops. The ryot has therefore been obliged to borrow money for buying bulls, and grain, and to enable him to pay his rent. For these reasons there is much indebtedness in the village.†

There are only two families who have liberated themselves to a small extent from debt once incurred.

[452] There is no Co-operative Credit Society.

435 Wet lands sell at Rs. 400 to Rs. 1,000 per acre, dry lands at Rs. 40 to Rs. 60. It is only recently that the prices have gone up. Formerly they were selling at a lower rate, the maximum rate being about Rs. 500 per acre. The rise in price is due to the fact that there are more ryots than land and demand is unsatisfied.

796 *Expenditure on religious festivals.*—At one annual festival, called Paleti Gangamma Jathara, about Rs. 60 or Rs. 70 are spent. Nothing has been spent on new temples in recent years and no advantage is taken of the Agricultural Loans Act.

164 [759] [743] *Sanitary condition.*—Neither malaria, cholera, plague nor small-pox are prevalent. For ordinary ailments people get themselves treated by two native doctors in Kandur, two others in Somala at a distance of 4 miles, and one other there in the village itself. For more serious diseases people have recourse to the hospitals at Sodam at a distance of 12 miles, or at Vayalpad or Piler, at distances of about 20 miles.

562 Though there are two Muhammadan families they do not observe purdah.

364 Night-soil is not allowed to accumulate in the village, but the sullage water is allowed to sink into the ground in every house. In some houses there are cesspools where this collects, and pollutes the air around.

312 For drinking purposes water is got out of a well about half a furlong from the end of the village nearest to it. For other domestic purposes, only two houses, one Brahman and one Kapu, have wells in their backyards. All the others get water from the well above mentioned for all purposes. The water in the two wells mentioned is brackish.

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* It follows that one local measure of paddy weighs about 1½ lb.; of rice, ragi, sazzalu or cholam about 1¼ lb. A viss in Madras is a little over 3 lb.—Ed.

† In 1917 there were good rains—vide under Gownipalle, Festivals.

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426 Money is lent at about 9½ per cent interest per annum. The registered capital is a little over a thousand rupees. There are forty-six members. There is a Secretary, a President, and a Treasurer, all honorary posts.

435 Dry land sells at from Rs. 100 to Rs. 150 per acre; wet land from Rs. 400 to Rs. 800. There has been a rise in prices owing to the increased demands for land and insufficient supply.

426 Under the Mysore Agricultural Loans Act loans nearly to the extent of Rs. 1,200 have been taken up at 4 per cent interest per annum from the Mysore Government.

796 *Festivals.*—A great festival is held at irregular intervals in honour of the goddess Gangamma, the tutelary goddess of the village and its fields and crops. There was a celebration in 1911, and another, prompted by a succession of bad seasons, in 1917. This last was celebrated from the 22nd to the 29th of April. The inhabitants of sixteen villages took part, every family making some contribution, and some 10,000 people congregated in Gownipalli. An image of the goddess is made of rice-flour, copying the silver image in Punganur. It shows only the neck and head, [782] wearing a lofty head-dress. Before this image some 2,000 victims are sacrificed. The first sacrifice is that of a male buffalo; this takes place at midnight, and is followed by that of two or three goats. In the following morning 21 buffaloes are sacrificed. Throughout the festival there is great rejoicing and weird dancing at night, with *kolattam*, short sticks held in the hands and beaten together. Finally the goddess is carried in procession, with drums and cymbals, to the water and thrown in, and there she dissolves. This year there have been good crops and all the tanks are full. [782] The animals sacrificed, in addition to male buffaloes and goats, are rams and cocks. The Brahmans take no part in this festival. The village officers make money out of it, the patel may get Rs. 30 or Rs. 40.

164 *Sanitary condition.*—Malaria is always prevalent. The water for drinking purposes is bad and the village is situated in a low marshy place. Two years ago the village suffered from cholera. There were about fifty deaths. It is free from plague. This year (1916) there was an attack of small-pox, with some deaths. In disease 759 people get themselves treated by native doctors. The nearest [743] hospital is at Srinivaspur, but no advantage is taken of it, as they regard it as most unsatisfactory.

352 All kinds of filth and dirt are allowed to accumulate in the courtyards of the houses. Cattle are housed there only and people sleep near these places. This is to a great extent minimized among the Brahmans.

582 No infant marriages are allowed in Mysore. The bride must be at least eight years old and the bridegroom sixteen years.

[582] All Muhammadans observe purdah.

312 Water for drinking purposes is found in abundance. All the Brahmans drink water got out of wells in their backyards. Others drink out of a well about half a furlong from the village and out of the stream aforesaid. Almost all the water is fresh. But it has a tendency to bring on malaria.

871 *Education.*—There is one school, but the accommodation is insufficient. The classes, about seven in number, are held in two